FIRST

ANNUAL REPORT,

PRESENTED TO THE

ANTI-SLAVERY SOCIETY

OF CANADA

BY ITS EXECUTIVE COMMITTEE,

March 24th, 1852.

TORONTO:
BROWN'S PRINTING ESTABLISHMENT, KING STREET EAST.

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THOMAS S. SHORTT.

REV. S. R. WARD, Agent for the Society.

AT THE

FIRST ANNUAL MEETING

OF THE

ANTI-SLAVERY SOCIETY OF CANADA,

HELD IN

THE ST. LAWRENCE HALL,

ON WEDNESDAY, 24TH MARCH, 1852;

THE REV. MICHAEL WILLIS, D.D.,

IN THE CHAIR;

AN abstract of the Report of the Society for the past year was read by the Secretary, and the following Resolutions unanimously passed:—

On the motion of the Rev. R. BURNS, D.D., seconded by PETER FREELAND, Esq., it was

RESOLVED—

"That while we deplore the continued existence of Slavery in the world, and especially in the United States, a system not merely sinful in itself, but the cause of numerous evils, Political, Social, Commercial and Religious, we rejoice in any favourable symptoms that promise its abolition and utter extinction."

On the motion of the Rev. JOHN ROAF, seconded by R. H. BRETT, Esq., it was

RESOLVED—

"That, in common with Wilberforce, Buxton, Macaulay, and their associates and successors, we have no confidence in the American Colonization Society, founded, and chiefly supported, as it has been, by Slaveholders—the worst enemies of Freedom; and of the Slave, whose welfare they pretend to be anxious to promote by expatriation to Liberia."

On the motion of GEORGE BROWN, Esq., M.P.P., seconded by JAMES LESSLIE, Esq., it was

RESOLVED—

"That while we would gratefully record our thanks to those Clergymen and others in the United States, who have so nobly exposed the atrocities of the Fugitive Slave

Law—we deplore the indifference of some and the unrighteous approbation of others whose duty it is to vindicate the Gospel of Christ from the aspersions of those who represent it as a shield for cruelty and injustice."

On the motion of the Rev. S. R. WARD, seconded by GAVIN RUSSELL, Esq., M.D., it was

RESOLVED—

"That as British subjects, and enjoying the blessings of Freedom, we rejoice that Canada is so favourably situated for affording shelter and protection to the poor persecuted American, flying from the grasp of his heartless countrymen."

On the motion of the Rev. Prof. ESSON, seconded by JOHN ARNOLD, Esq., it was

RESOLVED—

"That we highly appreciate the self-denying labours of the Members of the 'LADIES' ASSOCIATION FOR THE RELIEF OF DESTITUTE COLORED FUGITIVES," and tender them our best thanks for their efficient co-operation in the work of philanthropy and love."

RULES,

ADOPTED BY THE COMMITTEE, MARCH, 1851.

I.

That this Association be called "THE ANTI-SLAVERY SOCIETY OF CANADA," and have for its object the promotion of right principles upon the subject of Slavery, and co-operation with similar Societies already formed, in diffusing information, and seeking to awaken greater zeal in religious bodies in regard to this momentous question.

II.

That all persons paying Two Shillings and Sixpence per annum shall be entitled to be Members of the Association.

III.

That the Society shall hold an Annual Meeting, at which the proceedings of the past year shall be reported, and the account of Funds received and disbursed shall be submitted.

IV.

That the business of the Society shall be conducted by a Committee appointed by the Annual Meeting.

V.

That the Committee shall meet on the first Monday of each Month for the prosecution of business, such Meeting to be announced previously by the Secretary; who may also, with the consent of the President, or, in his absence, of his own accord, convene Extraordinary Meetings of the Committee, as occasion may require; three to form a quorum.

VI.

That application for Subscriptions be made to the friends of this cause, in the City of Toronto and elsewhere, as soon as possible after the Annual Public Meeting.

VII.

That a Course of Lectures be delivered Annually by Ministers of the Gospel and others, on the subject of SLAVERY, so as to meet prevalent fallacies on the question, opposed to Scripture as well as humanity.

VIII.

That these Rules shall not be altered or amended, unless after notice of such proposed alteration or amendment has been given One Month previously.

REPORT.

In presenting our first Report, it may not be amiss, briefly to refer to the circumstances in which the Anti-Slavery Society of Canada originated. Time had brought to this land, many devoted friends of the Slave. Some, in former days, had fought the battle of Freedom in the Mother Country, and in their breasts still glowed the ancient fires which that warfare had enkindled. Others had for a season stood side by side with those faithful men who, in the neighbouring Republic, associated themselves together to oppose the ever-active Demon of Slavery, and these were ready to sympathize in any movement, calculated to strengthen the hands and to encourage the hearts of those who are still "bearing the burden and heat of the day." They, in whose hearts was cherished the love of genuine liberty, and in whose bosoms the principles of justice and truth lived and moved, formed a third class, willing at all times to aid the oppressed of every color and of every clime. The scenes of suffering witnessed from day to day, amongst the unhappy victims of the atrocious Fugitive Slave Law, who had been compelled to seek, on our shores, an asylum from the Man-hunters of what has been boastingly styled the "Freest Country in the World!" presented a rallying point for the elements enumerated. The friends of freedom and philanthropy meditated—met together, and resolved to act in concert in the great cause. A public meeting for organizing a Society was held in the City Hall, on Wednesday, the 26th February, 1851. His Worship the Mayor presided. It was an enthusiastic and numerously attended assembly. Amongst others, the following Resolutions were unanimously adopted:

First.—That Slavery, (that is, the wanton and forcible bringing into bondage, and retaining indefinitely in that state, of rational beings,) is an outrage on the laws of humanity, and of the Bible; and that the continued existence of the practice on this continent is just cause of grief, and demands our best exertions, by all lawful and practical means, for its extinction.

Second.—That a Society be now formed, to be called "The Anti-Slavery Society of Canada," the object of which shall be, to aid in the extinction of Slavery all over the world, by means exclusively lawful and peaceable, moral and religious, such as the diffusing of useful information, by tracts, newspapers, lectures and correspondence, and by manifesting sympathy with the houseless and homeless victims of Slavery flying to our soil.

A Committee was appointed to carry out the objects of the Society, and they have now to give an account of their own labours during

the year, as well as a brief review of the Anti-Slavery action of kindred Societies in Great Britain and America.

A Constitution and By-Laws for their future guidance early engaged the attention of the Committee. With the view of carrying out these laws, a correspondence was opened with the principal Anti-Slavery Societies in the United States and Great Britain, and with several prominent agents in the same great cause. Interesting communications, together with donations of books and pamphlets were received from these Societies.

JOHN SCOBLE, Esq., Secretary of the British and Foreign Anti-Slavery Society, writes :—

"It is particularly satisfactory for us to learn that all classes of Society, in Toronto, are giving hearty co-operation to the Anti-Slavery cause; and more especially, that the Ladies are throwing their warm-hearted zeal into the movement. And our earnest desire is that the Divine blessing may crown all your 'labours of love' with success."

LEWIS TAPPAN, Esq., Secretary of the American and Foreign Anti-Slavery Society, transmitted the following Resolution, unanimously passed at a meeting of the Executive Committee of that Society :—

"That this Committee have heard of the formation of the 'ANTI-SLAVERY SOCIETY OF CANADA,' at Toronto, with much satisfaction; that they will be pleased to maintain correspondence with the Society, and unite their efforts for the promotion of the great cause of human freedom on this continent and throughout the world; and that copies of Anti-Slavery publications be forwarded to them."

S. H. GAY, Esq., Secretary of the American Anti-Slavery Society, writes officially :—

"I rejoice in the formation of your Society both for its practical and moral influence. We are, you are aware, extremely sensitive as a people, as to our reputation beyond our own borders. Much as 'Jonathan' thinks of himself, there is not a man on the face of the globe so uneasy under a sneer or a rebuke. He has no dread whatever of national crime, and has a remarkable proclivity to national meanness, but he nevertheless fears greatly to be the object of contempt. Every expression of Anti-Slavery sentiment, though it may be deemed 'foreign interference,' is always felt as a severe rebuke."

In a very interesting letter from the Rev. ALBERT BARNES, of Philadelphia, there occurs the following :—

"The formation of such Societies as yours, will, I think, do much to promote the downfall of Slavery, for every remonstrance from abroad produces an effect on the public mind in this nation, and especially any remonstrance from religious people. I shall rejoice in all that your Society is able to do to hasten the period of the final removal of so great an evil from our land."

These extracts are sufficient to shew the importance of such a Society as ours, and the light in which it is regarded by the friends of freedom in other countries. In our own land, however, there were not wanting those

who looked upon the movement with selfish coldness, if not with directly hostile feelings. Most opportune, therefore, was the visit paid to our city early in April, by that distinguished philanthropist George Thompson, Esq., M. P., who by his fervid eloquence, profound reasoning, and heart-searching appeals, broke down opposition, moved the indifferent and warmed anew the man of flagging zeal. The question—What have we to do with Slavery?—(then more frequently asked than now), he answered thus:—

"Everything. Are we separated geographically and politically from the country where Slavery reigns? We are for that very reason the persons best able to form an unbiassed and sound judgment on the question at issue. We have as much to do with this question as with any question that concerns the happiness of man, the glory of God, or the hopes and destinies of the human race. We have to do with this question, for it lies at the foundation of our own rights as a portion of the human family. The cause of liberty is one all over the world. What have you to do with this question? The slave is your brother and you cannot dissolve that union. While he remains God's child he will remain your brother. He is helpless, and you are free and powerful; and if you neglect him, you are not doing as you would have others do to you, were you in bonds. Know you not that it is God's method to save man by man, and that man is only great and honorable and blest himself, as he is the friend and defender of those who need his aid. You are dwellers on the same continent with three millions of Slaves. Their sighs come to you with every breeze from the South. Oh, haste to help them, that this glorious continent may be freed from its pollution and its curse."

To this we add, that we are compelled to consider this question whether we will or not. We are obliged not merely to listen to the "sighs wafted from the South," but our ears are pained with the groans of the bereaved, our eyes shocked with the sight of abject poverty, and our hearts sickened with the tale of desolation and misery, which is daily to be heard from those whose only crime it is, to have a skin a shade darker than their fellows. But, farther, the subject of Slavery is one in which all men have an interest, and which all have a right to discuss, for, as as has been well shewn,—

"It pertains to a great wrong done to our common nature, and affects great questions, relating to the final triumph of the principles of justice and humanity. The race is one great brotherhood, and every man is under obligation, as far as he has the ability, to defend those principles which will permanently promote the welfare of the human family. * * * The questions of right and wrong know no geographical limits; are bounded by no conventional lines; are circumscribed by the windings of no river or stream, and are not designated by climate or by the course of the sun. There are no enclosures within which the questions of right and wrong may not be carried with the utmost freedom."—BARNES *on Slavery.*

Accompanying Mr. Thompson were Mr. Frederick Douglass, whose manly eloquence ever wins the hearts of his audience, and the Rev. Mr. May of Syracuse, whose benevolence is only equalled by his generosity and self-denial in the cause of human freedom. Our Society thus became known, prejudices gradually disappeared, and members began to enroll their names. Funds, however, were wanting to meet the pressing demands of the Fugitives, who, landing in most cases completely destitute, solicited clothing, food, and employment. An appeal was addressed to

the Citizens of Toronto, on behalf of these suffering Refugees, setting forth the leading provisions of the infamous Law by which they had been expatriated, and invoking sympathy and aid on their behalf:—

A good effect, we believe, was produced by this address. In the month of April a meeting of benevolent ladies was convened to deliberate on the best means of accomplishing the desired end Amongst others, the following resolutions were adopted ere they separated:—

FIRST.—"That this Meeting highly approves of the efforts which have lately been made in this City to circulate information on the subject of Slavery in the United States, and to advise and assist the unfortunate Refugees who take shelter in Canada from the bondage of their own country."

SECOND.—"That this Meeting resolves to form itself into an Association—with the view of aiding the Colored Refugees from Slavery, and raising funds for this purpose."

Most energetically have they carried out the objects here proposed. Their self-denying and well-directed labours have been crowned with much success. The down-cast and dejected have been, through their instrumentality, cheered and inspirited; the hungry and houseless have been fed and sheltered, and the sorrowing soothed. More than a hundred Fugitives have been relieved by money and clothes, and the means of employment. With an untiring zeal they still persevere in their "labours of love," disarming opposition by their ingenuous frankness, and winning over friends by their transparent sincerity. From them the Committee have derived much assistance, especially in that department of their work which respects the aiding of Fugitives, and would here record with thankfulness, their deep sense of the lasting benefits, which have been by them, conferred upon the friends of humanity generally, as well as the recipients of their bounty.

EMIGRATION AND COLONIZATION.

During the month of August, the subject of Emigration to the West Indies, of free persons of color residing in Canada, was brought before the Committee, first by the Rev. S. Oughton from Jamaica, and afterwards by His Excellency the Governor-General of Canada, in a letter requesting "information respecting the disposition of the people of color to emigrate to the West Indies, and also as to their capacity to perform the labour which would there be required of them." After mature deliberation, the Committee deemed it inexpedient for the free colored inhabitants of Canada to emigrate in large numbers to the West Indies, particularly to Trinidad, where a modified system of Slavery still seems to prevail. The answer of the Committee to the queries put by His Excellency, contained the following sentences:—

"We are not aware that there is any disposition on the part of the colored population in Canada to emigrate to the West Indies. We have had much intercourse with them, both before and since the Fugitive Slave Bill was passed, and neither among the old residents, two of whom are members of the Committee, nor among the Refugees,

have we ever heard of any desire whatever to leave this country, and go to the West Indies. We have carefully examined the most authentic and recent accounts of the prospects which colored men would have in making that change, and can see nothing which holds out to them the least encouragement to do so. The average wages of agricultural labourers in Jamaica do not exceed one shilling sterling per day, and in none of the West India Islands do they exceed one shilling and three pence, and frequently only six pence; while in some of the smaller islands wages are reduced to the miserable pittance of four pence per day. Making every allowance for the saving in expense, from less clothing being required in the West Indies, and for the inconvenience sustained by some of the colored people during the winter months in Canada, the large wages which are paid in this country, securing a proportionate amount of comfort, seem to render it desirable for them to remain in Canada. They are, generally speaking, a sober, peaceable, unobtrusive people; and considering the immense disadvantages to which they have been forcibly subjected, they are distinguished for the independent manner in which they sustain themselves, without being a burden to the public. Very few, if any, have ever been on sugar plantations, and of course know nothing of the labour needed thereon."

Since this was written, we have had a visit from William Wemyss Anderson, Esq., of Jamaica, and have carefully weighed the arguments adduced by him, in favour of that Island as the "destined home of the Free Colored People of North America." The Committee, however, see no very strong reasons to change their views, and, at all events, would discountenance any scheme which does not guarantee perfect liberty to the Emigrants, in the selection of their employers; in short, all the privileges and protection to which, as British subjects, they are entitled. The views of the parties most interested are expressed in the following resolutions, unanimously passed at the Great North American Convention of Colored Persons, held in Toronto in September last:—

RESOLVED—"That we feel truly grateful, as a people, to Her Britannic Majesty's just and powerful Government for the protection afforded us, and are fully persuaded, from the known fertility of the soil, and salubrity of climate, of the milder regions of Canada West, that this is by far the most desirable place of resort for the colored people, to be found on the American continent."

RESOLVED—"That the Convention recommend to the colored people of the United States of America to emigrate to the Canadas, instead of going to Africa or to the West India Islands, that they, by so doing, may be better able to assist their brethren who are daily flying from American Slavery."

To the principles and action of the American Colonization Society, we are utterly opposed, believing, in common with Wilberforce, Buxton, Macaulay, and their successors, that "the professions made by that Society, of promoting the abolition of Slavery, are altogether delusive." It originated with Slaveholders for the purpose of protecting the "peculiar institution," and "ridding the country of free negroes."* By Slaveholders it continues principally to be carried on, so much so, that a Colonizationist and a bitter pro-Slavery man are almost convertible terms. The framers and supporters of the Fugitive Slave Law, are the most active supporters of this scheme, which, under the garb of humanity

* Daniel Webster, in 1822. "Emigration of free blacks is prescribed by Providence, and designed to produce great good."—*Ibid*, in 1852.

and religion, would remove from their dear-bought homes these American citizens, and set them down "on a strip of land, with the ocean on one side, and savages made more barbarous by intercourse with white men on the other, and with a deadly atmosphere overhanging it." We regret, therefore, the attempt to establish national steam-vessels for such a purpose—the cruel legislation adopted in several States, and proposed even in Pennsylvania,*—and the propositions recently made by Governor Hunt, of New York, and others, to grant pecuniary assistance to this Society. The instincts of the colored people, however, are against forsaking their native land.† Notwithstanding their present uncomfortable position, and the indignities heaped upon them, they continue to withhold "their own consent" to be expatriated for the convenience of the Anglo-Saxon race. The following resolution, adopted at the National Convention, held at Buffalo in September last, conveys their sentiments on this point:

RESOLVED—"That the home of the free black man is most emphatically where his black brother is still held as a Slave; that there his presence is indispensable to comfort and cheer, and to encourage the oppressed, and to expose and shame, and terrify the oppressor; and hence the invincible resolution of every stout-hearted and stout-handed black man of the land should be, never to leave it, until his brethren in bonds are also permitted to leave it; and furthermore, that neither he nor they should leave it, but when they shall please, and for where they shall please."

We are aware that some of their sincere friends, dreading their ultimate forcible expulsion from the Free States, recommend emigration to Liberia. While we would not oppose voluntary emigration to Africa or any other country, we cannot advise such a step. We have greater faith in the growing intelligence of the age, in the spread of knowledge, in the power of truth and the triumph of the Gospel. The forcible expulsion of 500,000 peaceable citizens cannot be perpetrated in the nineteenth century, especially in the case of men who are making astonishing progress towards influence, wealth, and education—men who are furnishing pulpits with learned and eloquent divines, the bar with able advocates and the press with powerful writers. Let the free people of color, therefore, be firm, act uprightly, industriously, manfully, and they will command the respect of the world. Above all, let them and their friends eschew the "philosophy of despair," and remember that truth must prevail—that Slavery must come to an end, and that amidst much that

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* A Bill is now before the Senate of the State of Pennsylvania, to prevent any negro or Mulatto from coming into the State, or settling therein, under penalty of fines and imprisonment.

† Mr. Pollard, the agent sent by Lord Harris, to induce the colored class of the United States and Canada, to emigrate to Trinidad, has just succeeded in adding to the population of that Island, four men, two females, and nine children.—*Trinidadian*, 22nd Nov., 1851.

In 37 years, with all their agents, friends, and resources, the American Colonization Society have only sent 10,000 to Africa, 5,000 less than were born of the free, and 105,000 less than the natural increase of *one* year of the colored population of the United States.

is dark and discouraging, there are still hopeful signs that the final day is drawing near.

REFUGEES AND COLORED SETTLEMENTS.

The Refugees who have crossed into Canada, have generally arrived in a state of great destitution. In most cases they had been compelled to forsake all their property or to sell it off for a mere trifle, and to fly from their inhuman pursuers. It is supposed that between five and six thousand have entered Canada during the last two years. In general they have proved themselves quiet, industrious and worthy citizens,* and have shown a laudable desire to find emyloyment at once. They mostly prefer agricultural labours, and look forward to possessing farms of their own with much earnestness. The Committee have all along sought their moral and intellectual as well as physical welfare. For this purpose, an Adult Evening School has been established in Toronto, the attendance at which has been very gratifying. The advent amongst us of the Rev. S. R. Ward, who had for several years laboured faithfully on their behalf in the United States, has also enabled the Committee to do something for the moral and religious elevation of this proscribed class. Mr. Ward has been constantly employed since his arrival, in visiting the adjacent country districts and the cities around. His eloquence as a speaker, has rendered him very popular both in town and country, and has done much to weaken that vulgar prejudice which unhappily prevails too extensively even in Canada. Mr. Ward writes thus regarding his reception in the country:—

"I had good audiences in the towns and villages which I visited throughout the country. Anti-Slavery feeling is spreading and increasing. The public mind literally thirsts for the truth, and honest listeners, and anxious inquirers will travel many miles, crowd our country chapels, and remain for hours, eagerly and patiently seeking the light. Surely this betokens a better, brighter day a-head. Let the ignorance now prevalent on the subject of Slavery be met by fair and full discussion, and open and thorough investigation, and the apathy and prejudice now existing will soon disappear."†

The Committee have sought to ascertain as far as practicable the number, condition, and prospects of the coloured population of Canada

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* Sir Charles Grey, Governor of Jamaica, as is stated in the Parliamentary Report for 1848, wrote to the British Minister:—"If the negro population are treated with thorough fairness and complete justice, they will make an admirable peasantry." * * * "The negroes appear to me to be generally as free from rebellious tendencies, turbulent feelings, and malicious thoughts, as any race of labourers I ever saw or heard of. My impression is, indeed, that under a system of perfectly fair dealing, and of real justice, they will come to be an admirable peasantry and yeomanry; able-bodied, industrious and hard-working, frank and well disposed."

† We most cordially recommend Mr. Ward as being an able and most zealous agent in the great and good work he is engaged in; and wherever he may go to advocate it, we are sure that those hearing him will go away satisfied, and convinced that the cruel bondage of Slavery is degrading to humanity, and the foulest blot on the escutcheon of the much-vaunted glory of American freedom, equality and independence!—*Port Hope Watchman*, April 23rd.

generally, as well as of those residing in Toronto. The following statements will show the result of our inquiries. While there are many scattered about in various districts, the greatest numbers are congregating in particular localities, some of which we may enumerate, beginning with the

Elgin Settlement.—This settlement, which is in the Township of Raleigh, consists of about 9,000 acres of land, on a portion of which the first actual settler entered in December, 1849. It is held by an Association under an Act of Parliament, "for the settlement and moral improvement of the colored population of Canada" The land is to be divided into lots of fifty acres each, and sold to actual colored settlers of approved moral character, at two dollars and fifty cents per acre. The first instalment is to be paid in hand, and the balance in nine equal annual instalments with interest. There are at present about fifty actual settlers, who enjoy the moral and religious instruction of the Rev. Mr. King, a gentleman deeply interested in the well-being of the poor Refugee. There is a good school attended by about sixty children, and everything betokens future prosperity. Mr. King is chiefly paid by the Home Mission Committee of the Presbyterian (Free) Church of Canada, which has always borne testimony against the evils of Slavery.*

The Dawn Settlement is on the banks of the River Sydenham. Besides the Educational Institute, established about twelve years ago by the late

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* At the meeting of Synod in June last, an overture on the subject was brought forward by the Rev. Dr. Willis; and amongst other resolutions, the following were unanimously adopted :—

FIRST.—"That the practice of Slavery, which denudes rational beings not merely of certain conventional privileges of society, but of the most essential natural rights, and reduces them to the level of chattels, to be so accounted of "to all intents and purposes whatever," is inhuman, unjust, and as dishonouring to the common Creator, as it is replete with wrong, to the subjects of such oppression."

SECOND—"That Christians and Churches, as witnesses for God and truth, are called on to testify against any system of human legislation in the community to which they belong, which obviously violates the commands of God; and that such faithful remonstrance with the civil powers is specially obligatory on professed expounders of the Word of God; and a large share of the responsibility of guilt involved in the effects of such legislation cannot fail to attach to silence and indifference upon questions so vitally affecting the salvation of immortal souls, as well as important temporal interests."

THIRD—"That this Synod disclaims any design of officious intermeddling, or spirit of censoriousness in respect of the conduct of individuals or communities not under its control; but would in the spirit of affectionate brotherhood, and in obedience to the demands of a common law and interest, which knows no territorial distinctions, bring any moral influence in its power to bear on the state of public sentiment, whether at home or abroad, so as to promote the advancement of sound principles on questions extensively affecting the credit of our holy religion and the coming of the kingdom of Christ; believing that this sacred cause is obstructed by any appearance of alliance between religion and oppression, and by such misinterpretations of Scripture and the Christian law as worldly men will avail themselves of, to justify unrighteous and inhuman practices."

James Canning Fuller, of Skaneateles, there are three hundred acres of land, on which are settled about 500 Refugees. About 60 pupils are attending the school. This institution is soon to be placed under the management of the British and Foreign Anti-Slavery Society, a change likely to prove favourable to its future success.

Colchester Village Settlement, near Amhertsburgh, was commenced about thirty years ago. It is said to contain between 12 and 1500 inhabitants. There is a great lack of good schools. *New Canaan*, a settlement in the Township of Colchester, where about twenty families have settled, has a day school and a Sabbath school, and enjoys regular religious services.

Sandwich contains about 300 families, and from its proximity to Detroit, is receiving large additions annually. The "*Voice of the Fugitive*" is published here. It is edited by Mr. Henry Bibb, a colored man of respectable talents, and who, though young, has suffered much from Slavery. The narrative of his escape from bondage is a thrilling story, and gives a fearful account of the manifold evils of the "peculiar institution."

Besides these, are the *Queen's Bush*, in the Huron Tract, containing about 2,000 colored persons, and *Wilberforce* about fifteen miles from London, understood to contain about twenty families not in a very flourishing condition. The colored population in and around Hamilton may amount to about 800; St. Catherines and Niagara District, about 1500; Toronto, about 800.

In all, there may be about 30,000 colored residents in Canada West. It is of the utmost importance, therefore, that there should be in healthful exercise in the different settlements—a moral and religious element to elevate, to restrain and to Christianize. We may add that two schemes have lately been proposed, which, under proper management, might prove of much avail in this important work; we refer to the Refugee's Home Society in Michigan, and the North American and West India League. The object of the former is "to obtain permanent homes for the Refugees in Canada, and to promote their moral, physical, intellectual and political elevation." The design of the latter is "to promote their elevation, counteract the scheme of African colonization and expedite the cause of universal emancipation:—

"By creating a capital, by the concentration of the finances of shareholders, to be employed in agricultural, manufacturing, and commercial enterprises; and out of the profits arising therefrom, to devote a portion to the encouragement of education, and to grant small loans of money to encourage poor but enterprising young men in business who will give good security and pay interest thereon."

On this subject generally the last Annual Report of the American and Foreign Anti-Slavery Society contains the following appropriate remarks:

"We trust the Abolitionists of England will afford their co-operation; and it may not be improper for us to suggest, that it is highly important that a plan, on a large scale,

should be devised for the permanent employment of the people of color in Canada, under the direction of competent agents, in agricultural and mechanical pursuits. This will be for their present and future advantage, and the good of the people among whom they have chosen their residence."

Let the people of color, therefore, take the advice of their best friends, cease to congregate in towns and satisfy themselves with being hewers of wood and drawers of water for others. Let them seek the country as soon as they possess the means, and become tillers of the soil—their own soil, if possible. With the soil let them also cultivate their minds—for they possess minds capable of high cultivation—and we shall soon cease to hear of the stupidity and rascality of blacks. We would earnestly press this matter upon the Committee to be appointed, as one to which they should give their earliest and most sedulous attention.

ANTI-SLAVERY MOVEMENTS IN OTHER COUNTRIES.

We cannot conclude this report without briefly alluding to the action of other countries in reference to this monster sin of Slavery, which has been permitted so long to exert its blighting influences over the civilized world. The noble band of British Abolitionists, headed by Sharp, Macaulay, Clarkson and Wilberforce, long and successfully laboured for the extinction of the Slave Trade, anticipating that the abolition of Slavery would necessarily follow. They were mistaken. *Gradual* abolition was tried, but not until Elizabeth Heyrick, by her powerful writings, had carried conviction to every honest heart, was the nation aroused to the necessity of *immediate* Emancipation.*

In 1833 was passed the Act for the Emancipation of all Negro Slaves in the British Colonies; and on the 1st August, 1838, the fetters fell from the limbs of 600,000 *Slaves*, who instantly became *men*, and from their joyful hearts arose the sweet song of Liberty.

In 1845 Sweden decreed the Emancipation of the Slave Population of St. Bartholomew, her sole possession in the West Indies.

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* The first important step towards an abolition of the Slave Trade was taken by the King of Denmark, who, in March, 1792, issued a decree formally prohibiting Danish subjects from purchasing, selling or transporting Slaves, whether from Africa or any other place.

In 1794 the United States passed a law prohibiting the *exportation* of slaves.

In 1806 a bill was passed by the British Parliament, prohibiting the further importation of Slaves into any of the British settlements of America or the West Indies, and to prevent the fitting out of foreign Slave ships from British ports. This was followed, in 1807, by an act for putting an entire end to the British trade in Slaves with Africa, by which the traffic was declared unlawful, and every British subject engaged in it was declared subject to a penalty of £100 for every Slave sold or removed by him from Africa for sale.

The same year the United States Government prohibited the further importation of Slaves into any part of the Union.

Slavery was abolished in Vermont, by its Constitution, in 1777; in Pennsylvania,

In 1848 France and Denmark both enacted laws for the Emancipation of Slaves in their respective Colonies and Settlements throughout the world; and lastly, the Bey of Tunis has abolished the Slave Trade and Slavery within his territories, "for the glory of mankind, to distinguish them from the brute creation."

In 1850 a decree was issued by the Emperor of Brazil, Don Pedro, that all foreign vessels coming into Brazilian ports or anchored in Brazilian possessions, having Slaves on board, should be seized; that the importation of Slaves into the Imperial Territory should be punished as Piracy. In an able speech made by Lord Palmerston in the British House of Commons, on the 3rd of February last, we find the following encouraging passage:—

"With Brazil we are now co-operating with the great object of the suppression of the Slave Trade. That object has been attained with such success, that whereas in former years the number of Slaves imported into Brazil had been 10,000, 16,000, and 17,000; the number of Slaves brought during the last year was less than 3,000, of which a certain number were seized by the Government for the purpose of emancipation."

Many of these important measures were prompted and aided by the British and Foreign Anti-Slavery Society, whose members, in accordance with the fundamental principles of the Society, continue to labour assiduously for the "universal extinction of Slavery and the Slave Trade," determined "never to relax from their efforts, nor swerve from their purpose until the whole earth be freed from the curse and degradation of Slavery."

To one contemplating these triumphs of truth and justice in the Old World, how anomalous the retrogressive tendency exhibited in Democratic America! In 1852 we find the United States aiming to extend the area of Slavery, and to render it perpetual, though it is the cause of disorganization and disunion, though it occasions murder and bloodshed—destroys family purity, hinders civilization and refinement, and is daily winding itself more closely around every civil and social institution. It is the deadly Upas tree under which—

"All life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things;
Abominable, unutterable, and worse
Than fables yet have feign'd or fear conceived."

Church and State are at this moment vieing in their efforts to rivet tighter the chains on the poor victims at the South, and to reclaim every unhappy

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1780; Massachusetts, 1780; Connecticut, 1784; Rhode Island, 1784; New Hampshire, 1784; New York, 1799; and New Jersey, in 1804.

In Mexico, Slavery was abolished by decree, in 1829.

In various South American Republics, decrees have been issued having the same object in view, viz.:—Buenos Ayres, in 1816; Colombia, 1821; Chili, 1821; Bolivia, 1826; Peru, Guatemala, Monte Video, 1828, and Uruguay, in 1843.

Fugitive from Southern bondage. To say nothing of the Calhouns and Clays and Footes and Websters—the politicians of the day—how lamentable is it to witness the religious leaders of the people, of almost all denominations, apologizing (to say the least) for what reason, conscience and revelation alike condemn. "It is more than the ethics of the Bible will allow," says a Presbyterian, "to talk about a 'higher law' with an oath to support the Constitution on the lips. Immediate emancipation would be more sinful than Slavery itself." "To be loyal to the confederacy is piety, *for* it is fidelity towards God, "exclaims the Episcopalian." "It is my duty," continues the Unitarian, "to return the Fugitive." "The Jewish polity instituted by God himself, the injunctions of the New Testament and the moral law, testify that Slavery *is not immoral.* It was founded *in right.*" So teaches a Professor in a Methodist College. "If by one prayer, I could liberate every Slave in the world, I would not dare to offer it," concludes the Rev. Dr. Spring. And yet, dark though this picture is, light is breaking forth. There is a leaven leavening the mass—a force slowly but surely working within, which will ere long destroy every vestige of a system, so ruinous to men and so offensive to God. This light began to dawn and this leaven to work in 1832, when the New England Anti-Slavery Society was formed, and still more powerfully in the following year, when those fifty-six patriotic men met in Philadelphia, organized the National Anti-Slavery Society, and promulgated that "Declaration of Sentiments" which have since continued to be advocated so nobly, so fearlessly. Politicians are admitting this light, and one here and there is espousing the cause of freedom. Clergymen even venture to speak out on the side of human rights: and gloomy though the horizon is and lowering the heavens—the Anti-Slavery cause is advancing to a glorious consummation.

We might tell of "recreant politicians who are meeting the frowns of betrayed and indignant constituents" *—of unscrupulous government officials foiled in their attempts to hang their countrymen for "obeying God rather than man;" † but with greater pleasure do we record the noble sentiments of a Storrs, who has the courage to elevate the commandments of God above the law of the United States; of a Colver, who dares to affirm that the "inherent and manifest iniquity of the Fugitive Slave Bill, and its hostility to the law of God, render disobedience to its demands a solemn duty." "When we have ceased to pray," says a Beecher, "when we have rooted out the humanities, which since our connection with the Gospel have been growing within us; when we have burned

* As in the case of the Hon. Charles Sumner, who has been elected to the Senate of the United States by the Massachusetts Legislature, in the room of the Hon. Daniel Webster, whom his constituents in former times had delighted to honour, but whose base pandering to Southern "rights" has covered him with merited reproach.

† *Vide* Reports of the Christiana and Syracuse Rescue Trials.

our Bibles and renounced our God, then will we join with those whose patriotism exhibits itself in disrobing men of every natural right and driving them from light and religion into gross heathenism." "I would sooner die than be its agent," adds a Spear, "the higher law of eternal right would be in my way: and by its decision I must abide." Let, then, the Christian Abolitionists of the United States and elsewhere persevere, especially let the Church be faithful to her great Head; let such sentiments as the above be proclaimed from every pulpit, and Slavery shall disappear, for, to use the memorable words of the distinguished Barnes, "There is no power out of the Church that could sustain Slavery an hour, if it were not sustained in it."

In concluding our survey of the Anti-Slavery Cause, we are induced to believe that during the past year real progress has been made. The abominations of Slavery have been brought into bolder relief, and the indignation of the just and the virtuous has been more deeply and more loudly expressed, and a master mind has lately told us that "nothing is able to stand against the power of moral influence—the influence of public opinion." Let the friends of humanity persevere in their energetic efforts on behalf of the colored man, bond and free, and invoking his blessing on their enterprise, let them rely with unshaken confidence, for ultimate success, on the God of the oppressed.

"Oh, speed the moment on
When Wrong shall cease—and Liberty and Love,
And Truth and Right, throughout the earth be known
As in their home above."

On behalf of the Committee,

THOMAS HENNING,

SECRETARY.

APPENDIX.

THE COLORED PEOPLE OF CANADA.

In the April number of the London *Anti-Slavery Reporter*, there is an able communication from JOHN SCOBLE, Esq., (who lately visited Canada), in regard to the Colored Refugees, and especially with respect to "what may be done for their advantage." After showing that the Fugitives arrive in Canada ignorant of letters, and with the habits contracted in Slavery, and referring to the prejudice existing against them, Mr. S. suggests that "to remove the difficulties which surround them, and to smooth the way to a more kindly feeling and a more friendly intercourse with the white population," three things are wanting:—

"FIRST,—They must have good schoolmasters. In Canada, there exists a system of common schools; but from these, for the most part, the children of colored parents are excluded; or, if permitted to enter them, are made sensibly to feel the effects of prejudice; the colored people are, therefore, compelled to establish schools for themselves, or to leave their children uneducated. An inferior kind of teaching is the result; teachers, who need themselves to be taught, are employed, for want of better; while teachers of a superior order are repelled by the inadequacy of the stipend offered to them. There are, however, some worthy persons of the latter class, whose self-denial is most praiseworthy; and with some half-score others, supplied principally by religious associations of the United States, they constitute the only creditable body of schoolteachers among the colored people in West Canada. Having visited some schools properly conducted by efficient teachers, I can say, that in no schools have I seen more satisfactory progress in learning and manners than among the colored pupils. * * * I am not, however, the advocate for exclusively colored schools; I believe that one mode of breaking down the prejudice which exists against color, will be by educating children of all complexions together. Let colored schools only be conducted in a superior manner by well-instructed and well-trained teachers, and it is found that white parents will send their children to such schools. An important fact came under my attention at Buxton, which illustrates this point. At this interesting settlement an excellent school was opened by the Rev. Mr. King, at which superior instruction was imparted; and the result was, that the white school in the neighbourhood was given up, and the children transferred to the colored school, where I had the pleasure of seeing them distributed through the various classes, without distinction, and found that they studied harmoniously together. Nor was this all; the white settlers, as I learned, and indeed saw, on one occasion, felt no reluctance in attending the religious services conducted by Mr. King in the colored church."

Mr. S. then recommends the establishment of a Normal School at Dawn, and adds:—

"SECONDLY,—Another thing required to promote the moral and social elevation of the colored people in West Canada, is a superior class of religious teachers. I am by no means inclined to place learning before piety; or to believe that it is necessary to pass through a college, in order to be qualified to preach the Gospel, or to teach the great truths of religion. A higher and better preparation than this is required. But I

do think, that those who set themselves up as instructors of the people, should at least be able to read the sacred volume, and understand what they read. Now, many of the colored preachers in West Canada are wofully ignorant, thoroughly illiterate, and much wanting in the reputation of good manners and a holy life. * * * My impression is, that there is a considerable amount of sincere piety among the colored people in West Canada, but that it is misdirected ; and I am of opinion they would hail with satisfaction a better and more scriptural teaching than they now obtain.

"THIRDLY.—Another practical means for advancing the interests of the colored population in West Canada, I take to be, facilities for obtaining land on easy terms. On their arrival from the United States, they usually proceed to the nearest towns and villages, but these are not appropriate places for them. Destitute, however, of money, they cannot purchase land, even in small quantities, with any speedy prospect of making it profitable and useful to themselves. The extraordinary improvement of the colored people which I have observed in several rural districts in West Canada, their admirable adaptation to agricultural labour, and their capacity for felling wood and clearing the forest, convinced me that they are well adapted for the cultivation and management of farms, and that a greater boon could not be conferred upon them, than to facilitate their acquisition of land. * * * I will say, in conclusion, that I conceive a noble opportunity is now presented to the friends of the colored race in this country to benefit a long-oppressed and much-injured people, to place them in a position in which they can effectually help themselves, and demonstrate their capacity for self-elevation and improvement, and thus directly promote the removal of the prejudices which exist against them, and indirectly the abolition of slavery itself."

IMPRISONMENT OF COLORED SEAMEN.

The validity of the law of South Carolina requiring the imprisonment of colored seamen, who may arrive in the ports of that State, is likely soon to be tested before the judicial tribunals of the country :—

"Manuel Pereira, a colored Portuguese sailor, articled to service on an English brig which was recently driven into Charleston by stress of weather, having been arrested and committed to jail, Mr. Mathew, the British Consul at that port, has applied to Judge Withers, through his counsel, Mr. Pettigru, for a writ of *habeas corpus*. The Judge has refused to grant the writ, and notice of appeal has been legally raised, and there is every probability that it will ultimately be carried up to the Supreme Court of the United States for final adjudication."

The following paragraph cut from the Charleston (S. C.) *Mercury*, shows that one Southern State, at least, "prefers to be discreet rather than valorous," at least so far as regards *foreign* countries.

"The Legislature of Louisiana, after full consideration of the representations that have been addressed to them, have repealed those provisions of their law which provided for the imprisonment of colored seamen from abroad, and have substituted for this a provision allowing such seamen to land for their necessary duties with passports from the Mayor."

On this the New York *Evening Post* remarks :—

"The Governments of these countries (France and England) have means of enforcing the rights of their subjects in S. C. Massachusetts has no such resource. If, therefore, there is a colored man among the crew of a Massachusetts vessel, he is seized and imprisoned till the vessel departs. The citizens of the Free States of the Union are not to be allowed the same liberties in the Slave States as the subjects of a European Kingdom."

Dr. ANTI-SLAVERY SOCIETY OF CANADA, IN ACCOUNT WITH ANDREW HAMILTON, TREASURER. **Cr.**

		£	s.	d.			£	s.	d.
1851.	To Cash—advances to Fugitives; payments for freight and carriage of their luggage; payments to Lecturers for past twelve months -	48	8	2½	**1851.**	By Cash, amount of Subscriptions and Donations - - - - -	12	12	6
MARCH 25 . .	To Cash, expense of St. Lawrence Hall for three nights - - - -	8	5	0	APRIL 3 . . .	By Cash, amount received for three Lectures in St. Lawrence Hall, delivered by George Thompson, Esq., M.P., and Mr. F. Douglass - -	42	16	5½
"	To Cash, paid for American Anti-Slavery Publications - - -	5	0	0	MAY 13 . . .	By Cash, per Mr. Thom, from Collection at Highland Creek - - -	0	17	6
1852.	To Cash, paid postages, telegraph messages, expense of delivering notices, blank books for Secretary and Treasurer, &c. - - - - - -	8	12	3	OCTOBER . .	By Cash, Collection in 1st Congregational Church - - - -	3	13	0
	To Cash, paid Advertising, Printing Bills, Reports, By-Laws, Circulars, Extras, Cards, &c. - - - - -	16	3	7	NOVEMBER 25	By ditto, ditto, in Knox's Church -	4	8	8½
		86	9	0½	**1852.** FEBRUARY 21	By Cash, half proceeds of Soiree, per Colored Men - - - - -	3	13	1½
MARCH 24 . .	To Balance due the Treasurer - -	£3	7	9	MARCH 24 . .	By Cash, per Peter Brown, Esq., being a balance in his hands of money raised for Anti-Slavery purposes, and transmitted by Sir Wm. Lowthorp, late Mayor of Hull, England.	15	0	0
					"	By Balance due the Treasurer - -	3	7	9
							86	9	0½

HU. COCHRANE, THOMAS PLUMMER, } AUDITORS.

TORONTO, 24th March, 1852.

ANDREW HAMILTON, TREASURER.

☞ In addition to the above, the Receipts of the "Ladies' Association for the Relief of Destitute Fugitives," amounted to £190 11s., making, in all, £277 ($1,108) raised during the year for Anti-Slavery purposes,